Social enterprise and tourism, the key to a better integration of indigenous populations

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Indigenous affairs are always sensitive and controversial. For centuries, Indigenous populations around the world have suffered from oppression, discrimination and genocide. Even though Governments today are trying to improve their situation, most Indigenous communities are still marginalized disadvantaged minorities lacking in opportunities, and are therefore not integrated to the mainstream population. Social enterprise applied to tourism can offer Indigenous peoples opportunities to develop their economic potential and to become empowered, self-sufficient communities.

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Introduction

The definition of tourism is travel for recreational, leisure or business purposes. It enables people to discover different lifestyles. People travel to and stay in places outside of their usual environment, which often means that there is a process of learning about new environments/countries/cultures/peoples and their way of life. Often, this also means the Indigenous populations in various countries are a point of interest. This focus on Indigenous cultures can help with the restoration of heritage and encourage the survival of traditions, but an unbridled tourism can have the opposite effect. Hence the dilemma: the booming of cultural tourism is beneficial for the ones who practice and the ones who host, but too many visitors can also damage the culture to such an extent that a culture can loose all its attraction to the tourist's eye. That is why tourism should be about selling culture without selling out: there should be no self-commodification in Indigenous tourism.

Before the European settlement in the late 18th century, Australia was originally populated by around 250 individual nations, now refered to as the Indigenous population (mainland Aborigines and Torres Strait Islanders). Same thing for the American continent which was first inhabited by many different peoples and tribes before the colonisation period started in the 16th century. These "new" countries are now a melting pot of people from all over the world, and the Indigenous people have been created as a distinct group.

Indigenous peoples have endured centuries of oppression and still today, they continue to face many difficulties and inequalities all over the world, sometimes being denied basic human rights or entire tribes disappearing due to a lack of opportunities. To add to this, they face their lands being stolen by big businesses, even though a lot of effort is put into place by the different Governments, non-governmental organisations and people with independent initiatives to try and fix things. Tour operators and local populations are now looking at building alliances that would benefit both parties, with good and bad examples of tourist exploitation of traditions and cultural heritage.

This paper will reflect on the topic of Indigenous peoples and tourism, in particular the social enterprises that have been created, which fulfil the tourist needs but also create jobs and opportunities for the local community. The reflection will focus on why there is a gap between Indigenous peoples and the rest of the population, and how tourism can, through Social Enterprise, possibly be a factor of integration for Indigenous peoples.

The first part of the paper will consist of an analysis of the present global situation of the tourism industry in relation to some of the different Indigenous peoples around the world. Many countries could be used to illustrate the topic, but they cannot all be taken as an example. The

paper will particularly focus on Australia, New Zealand, the U.S.A. and Canada, four countries which have undergone British colonisation, and where "Indigeneity is politically tied to particular communities' struggles to regain or maintain sovereignty and self determination."[1] The second part will look into social enterprise, which will be illustrated thanks to various case studies. The third part will try to examine what could be a good new business model to adopt for Indigenous tourism business owners.

[1] Bunten & Graburn, "Current Themes in Indigenous Tourism", *London Journal of Tourism, Sport and Creative Industries*, 2009

I – State of things

1- Tourism is a major global industry

The World Tourism Organisation (UNWTO) gives the following definition of tourism: "activities of persons travelling to and staying in places outside their usual environment for less than one year, for leisure, business or other purposes not related to remuneration from within the place visited". In most countries, tourism is the number one industry and the fastest growing economic sector in terms of foreign exchange earnings and job creation. This increase is despite recent slowdowns due to international terrorism, the Iraq War and Severe Acute Respiratory Syndrome (SARS), in addition to political unrest, the recent global economic crisis, and the Swine Influenza Virus pandemic, more commonly known as Swine Flu.

The most recent figures[2] show that the tourism industry generates 10.4% of global Gross Domestic Product and employs as many as 231 million people worldwide, therefore being the biggest employer in the world.

Forty-six out of the forty-nine poorest countries in the world depend on tourism as the primary source of foreign income. Yet much of the capital and resources involved in the burgeoning tourism industries do not trickle down to the local communities and aid in effective, economic development programs or to support the Indigenous cultures.

UNWTO figures show that in 1950 the top 15 destinations captured 88% of international arrivals, while in the 1970s the proportion was 75%, and decreased to 57% in 2005, which illustrates that emergence of new destinations, most of them in developing countries. It increases competition among destinations, due to the diversity of locations now accessible to tourists.

This global spread of tourism in industrialised and developed countries has produced economic and employment benefits in many related sectors - from construction to agriculture or telecommunications.

But the main thing that stands out when looking at the tourism industry and the businesses that make it, is that most businesses are owned by big groups and corporations, such as tour operators like TUI (a German company, one of the world's largest tourist firms), holiday resorts like the Club Mediterranée resorts (a French corporation of vacation resorts) and hotel chains like Accor. In most cases, like in the Dominican Republic, the profit made out of tourism doesn't benefit the local population, and tourists are not experiencing any real difference and discovering a new culture, as they stay in their "golden cages" without wanting to get to close to

[2] 9th Global Travel and Tourism Summit organised by the World Travel & Tourism Council (WTTC), São Paulo, Brazil, 30th April 2009

the poor local populations, and therefore being unable to understand the situation and use their money to benefit the locals. Furthermore, the few tourists that are interested in the local lifestyle are purposely shown a blurred picture of what life in the country is like. Sometimes, the resorts or hotels managers limit the interaction between tourists and local communities, and in some cases, tour operators and hotels organise tours to villages where locals are paid to act as though they were living in the most basic rural conditions without suffering from it. The tourists would visit a single house in a typical street that would show them the "local lifestyle": a woman cooking traditional meals with typical utensils, children playing in the backyard, an old woman painting and two men smoking in a corner. Beautiful pictures and a feeling that everything is perfect in a perfect world.

It is therefore quite difficult to experience and discover another culture given these barriers. Indigenous tourism itself is not common and tourists are often unaware of what it can offer, or they might simply just not be interested.

2- Indigenous tourism is quite rare

Definition of the term "Indigenous"

The term Indigenous has several definitions, according to the language in which it is used. In the French *Dictionnaire le Robert* "Indigenous" (indigène) equals "born in the country in question", meaning that every single person born in a country is an Indigenous person in this particular country.

The *Oxford Dictionary* gives to the term "Indigenous" the definition of "native" and defines "native" as "a person belonging to a particular place by birth; grown or produced or originating in a specific place", which is quite different to the French definition as it adds a sense of belonging to one's place of birth.

But the definition of Indigenous as most people hear it has been established in 1989 by the International Labour Organisation (ILO), and then adopted by the United Nations in 2004: "Tribal peoples in independent countries whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations; peoples in independent countries who are regarded as Indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonization or the establishment of present state boundaries and who,

irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions."[3]

A United Nations resolution from 1991[4] defines Indigenous peoples as "minorities and tribal populations with special problems related in particular to discrimination and deprivation of basic human rights, and with special needs concerning education, health, economic development, and the environment". This definition places Indigenous peoples in a social and economic context.

The *Study on the discrimination against Indigenous peoples*[5] suggests the following definition: "Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing in those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems."

The Working Group on Indigenous Populations' *Working Paper on the oncept of "Indigenous eople"*[6] lists the following factors that have been considered relevant to the understanding of the concept of "Indigenous" by international organizations and legal experts: priority in time, with respect to the occupation and use of a specific territory; the voluntary perpetuation of cultural distinctiveness, which may include the aspects of language, social organization, religion and spiritual values, modes of production, laws and institutions; self-identification, as well as recognition by other groups, or by State authorities, as a distinct community; and an experience of subjugation, marginalisation, dispossession, exclusion or discrimination, whether or not these conditions persist.

Self-identification as Indigenous or tribal people is therefore a fundamental criterion .

Article 33 of the United Nations Declaration on the Rights of Indigenous Peoples (UNDECRIPS) refers to the rights of Indigenous peoples to decide their own identities and procedures of belonging.

[3] Convention 169, Geneva, 7th June 1989
[4] United Nations General Assembly resolution 46/128, 17th December 1991
[5] ERIC (Education Resource Information Centre) EJ145313 - United Nations Representatives Study Discrimination Against Indigenous People
[6] DAES A., *Working Paper on the Concept of Indigenous People*, United Nations Publications, 1996

Definition of Indigenous tourism

It is known that other than traditional mass tourism or cultural tourism, there are many different types of niche tourism, such as health tourism, pilgrimage, or gay tourism, and another one which is often forgotten and poorly understood is Indigenous tourism.

Alexis Bunten and Nelson Graburn define Indigenous tourism as "any service or product that is a) owned and operated at least in part by an Indigenous group and b) results from a means of exchange with outside guests."[7]

Hall & Weiler[8] describe Indigenous tourism as a form of 'special interest' tourism which depends on the primary motivation of the tourist, while Hinch and Butler[9] describe it as a tourist activity in which Indigenous people are directly involved either through control and/or by having their culture serve as the essence of the attraction. The terms 'ethnic tourists' are sometimes used, illustrating the fact that most Indigenous/ethnic tourists look for "first hand, authentic and sometimes intimate contact with people whose Indigenous and/or cultural background is different from the tourist". They look for a direct experience, involving a human element, with a more intimate and authentic contact than traditional cultural tourism where you visit a place, eat in a local restaurant and buy a few souvenirs.

But there are numerous reasons why people would be looking for this form of tourism; some are motivated by "curiosity and seek the approval of their elite peer, some only want short-time and not-too-close encounters"[10].

Indigenous participation in tourism forces collective introspection: with the choice to make accessible one's culture comes a great responsibility as to how cultural, material and spiritual resources are dealt with. But the thing is that often local communities, because of the pressure put on them by tour-operators and the need to please the tourists who will give them money, adapt and reorganise their lifestyles on the model of the tourists' lifestyles. Tourism professionals often describe their work as sharing culture, whereas what they are actually doing is transforming the culture and ethnic identities into an alienable product commodified for tourist consumption. Participation in the heritage industry can be a powerful tool for local cultural reproduction outside a tourist attraction, but it also puts in jeopardy those aspects of culture which are consciously protected from cultural appropriation and commodification. Within the tourism industry, self-commodification is a recent phenomenon which corresponds to local

[7] Bunten & Graburn ,"Current Themes in Indigenous Tourism", *London Journal of Tourism, Sport and Creative Industries*, 2009

[8] Hall & Weiler, *Special interest tourism*. London, Belhaven Press, 1992

[9] Hinch & Butler, *Tourism & Indigenous Peoples, Issues and Implications*. London, Butterworth-Heinemann, 2007

[10] Indigenous Tourism in the South West Region of Western Australia, http://www.cscr.murdoch.edu.au/ait/research.html

communities embracing a Western lifestyle, like drinking Coca-Cola and wearing fashion-branded clothes. It is an economic response to the global expansion of the service sector.

The necessary cross-cultural skills to entertain groups of tourists make the Indigenous tour guides become a commodified persona as they control their presentation of ethnicity to non-Indigenous**,** a process which in turn, affects Indigenous peoples' understandings of their ethnic identities[11].

Indigenous tourism also links to environmental/nature-based tourism, arts and heritage, plus adventure tourism, in the sense that most of the time Indigenous peoples have a very special relationship to the land and their/the environment, they have their own arts and architectural traditions. It can also be "adventurous" as some communities live in very remote and hardly accessible areas, like the Indigenous peoples in the Amazonian forest or the Inuit living in the North Pole.

Even though Indigenous tourism is still a niche tourism market, demand is growing and influenced by recent trends such as ecotourism, responsible tourism and sustainable tourism, but the marketing and advertising campaigns built around that are often half-true, perpetuating stereotypes on Aboriginality, depicting Aboriginal/Indigenous cultures as “exotic", associated to rituals and cultural/religious ceremonies and not as a complex living culture. For example, tourist brochures and organised trips will show simplified tribe dances so the tourist don't get bored and can pass to something else very quickly, and the souvenirs that will be presented to them will come from a mass-producing factory in China.

Hinch and Butler have identified different types of Indigenous tourism, that they illustrate with a chart (see appendix 1) which varies between two key aspects - the range of control and the Indigenous theme of the attraction – and come with four possible scenarios:

- "Non-Indigenous tourism": Low degree of Indigenous control, no Indigenous theme
- "Culture Dispossessed": Low degree of Indigenous control, Indigenous theme present
- "Diversified Indigenous": High degree of Indigenous control, with Indigenous theme absent
- "Culture Controlled": High degree of Indigenous control, Indigenous theme present

[11] Alexis Bunten, "Sharing culture or selling out? Developing the commodified persona in the heritage industry", *American Ethnologist*, Volume 35, Issue 3, 31st July 2008, pp. 380-395

Mass-tourists are more likely to enter the "non-Indigenous tourism" and/or "culture dispossessed" categories as they would mainly visit a country according the sun exposure and quality of the beaches, and stay in their hotel room. Backpackers on the other hand would probably fit more in the "diversified Indigenous" category as they usually are travellers who decide to go and visit countries/places on a low budget. It implies cheap accommodation and food, living with the locals, eating in local cafes and restaurants, using public transports and mingling with the local population. As for "cultured controlled" tourists, they can be someone who takes some time-off and goes to Africa to volunteer in refugee camp, or South America to help with reforestation.

When visiting a foreign country, tourists often have a biased and stereotypical image of what the local culture and population are like. In the collective imagination for example, people from African tribes should wear loincloth and go hunting wild animals. Native Americans should live in tepees, wear animal skins and ride horses across the prairies. Aborigines from Australia should play the didgeridoo and paint their faces in white. And while tourism has long been regarded as promoting intercultural comprehension and peace (the UNWTO's mission is to promote peace and mutual understanding so that tourism generates cultural harmony), it has in fact created a lot of conflicts. There is no proof that tourism works for global cohesion. In fact, it is a factor for globalisation which can provoke radical and irreversible changes for the Indigenous community's cultures. Most of the time, conflicts steam from tourists and hosts having completely diverging goals. The tourist is enjoying a leisure activity while the host is working. The tourist has a lot of expectations, and the host usually does not know what to expect at all, as a result of a lack of research on the target market. The other thing is that the Indigenous populations usually conflict with tour-operators and tourism industry promoters who would come from developed countries with their economic strength and determination. Tourism can turn Indigenous cultures into consumable goods. Religious ceremonies and ethnic rituals keep getting oversimplified in order to meet the tourists' expectations.

As an example, the Torajas communities of Sulawesi in Indonesia, have had to adapt their sacred funeral ceremony to the tourists' needs. But at the end of the 1980s, these concessions have created such resentment that many Torajas refused access to the ceremonies to tourists[12]. Myra Shackley[13] explained how the same thing is currently happening in the Himalaya, which has become a trendy destination over the last decade. In Nepal, the quick development of tourism has led to an great improvement of the air service, the opening of regional airports and the construction of roads to access the most remote monasteries and

[12] Mike Robinson, “Is cultural tourism on the right track?”, *The UNESCO Courier*, July/August 1999, pp. 22-23
[13] Myra Schackley, "The Himalayas: masked dances and mixed blessings", *The UNESCO Courier*, July/August 1999, pp. 28-29

religious sites. But because it is so successful, traditional practices, which, in the past, played a significant role in the rapprochement of isolated communities, have been denatured and the local population turned away from them. In order to prevent thefts, some monasteries have had to install security systems, which were funded by the tourism income.

This shows well the dilemma of cultural tourism, as tourists always want to see more. They sometimes pay more in order to get a "full unique experience", but they don't want to see too much, meaning that the cultural shock should not be a burden to bear for them when they get back. Therefore, rituals, ceremonies, and even lifestyles are reinvented, or adapted to the tourists' expectations. This is how tourists' presence can highly undermine local/traditional/Indigenous culture: culture is reinvented in its essence according to the tourism industry's imperative. As a result, the hosting communities realise that the tourists' purchasing power threatens their culture and traditions instead of improving their quality of life. And the tourists do not get what they wanted either: they expected some perceptions and true experiences, they got a staged representation; they were looking to discover an exotic culture, but got kitsch. To sum up, tourists and hosts have divergent expectations.

Another reason to the conflict is that the "merchandising" of the cultures starts far away from their territories. Indigenous populations are at first reduced to images on glossy paper in holiday brochures, which display breathtaking places and evoke special cultures through superficial texts that can be reused for any other idyllic place. A striking example is if one searches on the Internet "whitest sand in the world", Jervis Bay in Australia comes up first, with a Guiness Book of Records award. Then comes up Siesta Key Beach in Florida, Kauai Beach in Hawaii, Similan Beach in Thailand, Lucky Bay in Australia, Calanggaman Island in the Philippines, Pensacola Beach in Florida. The same argument is used to sell six different destinations on three different continents.

Another reason for the everlasting conflict is that the income created by tourism mainly goes to the "developed world" where most of the tourism businesses are. For instance, if ones books an all-inclusive holiday package to the Caribbean, they will pay for the flights, the accommodation, the food and the drinks. The travel agency will take a margin which varies between 8% and 38%[14], depending on the country and the type of holiday. The rest of the money goes to the airline company, to the hotel, which most of the time will belong to a chain like Accor or Hyatt, and the other establishments where the goods are consumed.

There are also conflicts between the different sectors of the host community. In the developing countries, access to jobs in the tourism industry, which are usually well-paid jobs, is

[14] On an all-inclusive FIT (Free and Individual Traveller) package (not including the air fair) for a European market like Germany or France, the standard is 15%, for the Russian market it can reach 35%, and for regional market such as Asia or Pacific it can be 8%. It depends on what the customer wants and the type of stay.

sometimes monopolised by some social and ethnic groups. In Thailand for instance, there is a huge lack of opportunities for people to learn proper English and to attend hospitality courses. As a result, the staff working at the reception in hotels or in restaurants have trouble communicating with tourists and it can create a lot of misunderstandings. As seen before, tourists have high expectations and one of them is to be able to get what they paid for in a hotel or restaurant without having to ask for it twice. This is why some hotels and restaurants prefer to hire skilled employees who come from Western countries and have a formal degree in hospitality so they won't lose their customers, which is a way of cutting jobs for the local population.

3- Colonisation and Indigenous peoples

As Professor Alexis Bunten[15] revealed during her conference on Indigenous Tourism[16], Indigenous peoples had successfully functioning economic models/systems in place before the colonisation period, which have been basically destroyed and replaced with Western economic models/systems. These Western models are hardly compatible with Indigenous cultural beliefs and world views; for example, the focus on the individual versus the community, the value of material possessions, and the acceptance of high levels in inequality.

As the paper focuses on the Aboriginal populations of Australia, New Zealand, the U.S.A. and Canada, the overview of the colonisation history in these four countries will be more developed than the colonisation history of the rest of the world, for which only give a quick snapshot will be given.

Anglo-Saxon countries; Australia, New Zealand, the U.S.A. and Canada

Colonisation in Australia started in the late 18th century, with British settlements. Great Britain would send convicts in exile to build the country and the *Proclamation of Governor Bourke*[17] stated that the land did not belong to anyone before the Bristish settlement, and that "All people [including Aborigines] found occupying the land without the authority of the government would be considered illegal trespassers". Most Indigenous peoples have been expropriated and forced to move to remote areas. Still today, a lot of them do not own any land, which makes it impossible for them to start a business.

[15] Assistant Professor of Anthropology at Humboldt State University; Co-Chair Tourism Studies Working Group

[16] "Indigenous Tourism", Institut de Recherche et d'Etudes Supérieures du Tourisme (IREST), Université Paris 1 Panthéon-Sorbonne, 18-19-20 May 2009

[17] Governor Bourke's Proclamation of Terra Nullius, issued in 1835 by the British Colonial Office

Another fact that had a major impact on the Aboriginal communities was the removal of Aboriginal children from their parents by the Australian Federal and State government agencies and church missions between 1869 and 1969. The official purpose of it was to protect neglected, abused or abandoned children, but documents form the early 20th century show that the main purpose was to maintain white racial purity[18]. These children are called the "Stolen Generation" and as a result, they have lost their true identity, feeling neither "white" – because of white people not considering them as equals – nor "black" as they did not get an Aboriginal education and therefore do not understand and assimilate to the Aboriginal culture.

Today, the Aborigines only account for 2.6% (out of 21.5 million) of the Australian population, and they represent the most disadvantaged community in the country, facing health, education, unemployment, poverty and crime problem.

In New Zealand, Europeans and North Americans started whaling, sealing and trading ships in the 1770s, as well as trading goods with the Māori communities. Only when the British government realised that the French were increasingly settling in, did they claim sovereignty and negotiate a treaty with Māoris[19]. The treaty guaranteed their rights to Māoris, but as the number of settlers increased, conflicts over the land led to the New Zealand Land War[20], during which Māoris lost most of their lands. After World War II, Māoris started moving to the cities, abandoning their traditional rural lifestyles to find work, and in the 1970s a Māori protest movement was created, in order to criticise Eurocentrism and to seek more recognition of Māori culture and the Treaty of Waitangi, which they felt had not been fully honoured. However, when looking at the "Recent history" section in the Wikipedia[21] article on New Zealand, it is striking that the word "Māori" does not appear once, even though the same article shows that they accounted for 14.6% of the population in the 2006 census, and depsite the fact that Māori language (Te Reo Māori) is an official language spoken by 4.1% of New Zealanders. But despite the fact that the Māori culture put up with a lot of changes due to the European settlement, most of them still live according to their traditions.

The European settlement in North America has been a traumatic experience for the American Indian and Alaska Native populations, who suffered from the introduction of

[18] Warwick Anderson, *The Cultivation of Whiteness: Science, Health and Racial Destiny in Australia*, New York, Basic Books, 2003
[19] The Treaty of Waitangi, signed in the Bay of Islands on 6th February 1840.
[20] 1845 – 1872
[21] http://en.wikipedia.org/wiki/New_Zealand, Wikipedia is a culturally recognised reference place where common knowledge and opinions are aggregated; therefore Wikipeida represents the views of the general population.

European epidemic diseases such as smallpox[22] in the late 16th century: it is estimated that up to 80% of some Native populations died after a first contact with European diseases[23].

The great cultural differences between the settlers and the Native Americans led to many misunderstandings and conflicts. A lot of tribes were slaughtered during the American Revolution[24], when most Native Americans sided with the British, in hope that it would stop further colonial expansion onto Native American land. Many Native communities were divided over which side to support in the war. When the Americans won the war, they considered the Native Americans as a conquered people who lost their lands. They were moved to reservations, always further to the West.

Throughout the late 18th and 19th centuries, Native Americans underwent a policy of assimilation to make them American citizens, and a major Native American resistance took place in the form of "Indian Wars," which were frequent up until the 1890s.

Today, out of the 305 million US citizens[25], only remain about 2,785 million Native Americans in the United States[26], and they rank at the bottom of nearly every social statistic[27]: highest teen suicide rate of all minorities (18.5%), highest rate of teen pregnancy, highest high school drop out rate (54%), lowest per capita income, and highest unemployment rates (between 50% and 90%).

Europeans started settling in Canada during the 17th and 18th centuries, and encouraged First Nations[28] to assimiliate the Canadian culture, to the extend that Indigenous cultural practices were prohibited by the establishement of the Canadian residential school system[29] in th early 20th century. The construction of the Canadian Pacific Railway and the hunt (leading to the exctinction) of the North American Bison, consequently led to the deterioration of the prairie regions and starvation for the First Nations. Amendments to the Indian Act in 1905 and 1911 made it easier for the government to expropriate First Nations from reserve lands. For instance, the government sold nearly half of the Blackfoot reserve in Alberta to settlers[30].

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[22] D.J. Meltzer, "How Columbus Sickened the New World: Why Were Native Americans So Vulnerable to the Diseases European Settlers Brought With Them?", *New Scientist*, pp. 38

[23] Greg Lange,"Smallpox epidemic ravages Native Americans on the northwest coast of North America in the 1770s", HistoryLink.org, *Online Encyclopedia of Washington State History*, 23rd January 2003

[24] 1775 - 1783

[25] U.S. Bureau of the Census, U.S. POPClock Projection". 10th January 2009

[26] U.S. Bureau of the Census, 2003

[27] Mark M. Leach, Ph.D., *Cultural Diversity and Suicide: Ethnic, Religious, Gender, and Sexual Orientation Perspectives*, Philadelphia, Haworth Press, 2006

[28] The official designation First Nations for Aboriginal people from Canada

[29] Minister of Supply and Services, "Report of the Royal Commission on Aboriginal Peoples", *Conceptions of History*, Volume 1, Part 1, Chapter 3, Canada, 26 August 1991

[30] According to the Wikipedia article on First Nations

According to the 2006 Canadian Census, there are over 1,172,790 Aborigines in Canada, that is 3.8% of the country's total population, and most of the First Nations people live in poverty.

South American countries

South America was originally populated by the pre-Columbian inhabitants of the Americas, mistakenly called "Indians" by Christopher Columbus in 1492, who opened the way to colonisation. Just like what happened in North America and Oceania, Indigenous population suffered enormous loss because of European diseases, population dislocation and wars.

Today many countries in South America still count a great population of Indigenous communities, like in Bolivia (55%), Ecuador (25%), Guatemala (40.8%), Mexico(30%) and Peru (45%)[31], but most of them have adopted a Western lifestyle to certain extent, in regards to religion, social organisation and work. In some other countries, the Indigenous population has almost disappeared, like in Columbia (1%) Brazil (0.4%), Argentina (1%) Chile (4.6%) and Honduras (7%) and they account for the poorest part of the population in their respective countries.

African countries

Europeans started colonising African islands and coastlines in the 13th and 14th centuries, occupying 10% of the continent: Algeria, Cape Colony, Angola and Mozambique. Then European traders would come to Africa for the slave trade. But the real scramble for Africa did not start until the 19th century. By 1905, almost the whole of the African continent was colonised, except for Liberia and Ethiopia. France and the United Kingdom owned most of the land, "sharing" the rest with Portugal, Belgium, Italy, Spain and Germany. The whole colonisation period and process led to many wars: resistance against the European settlement, and wars between European countries, fighting over the land.

As a result, after the decolonisation period, most African countries suffered long-term negative effects. Indeed, Europeans had deprived them from their natural resources such as the gold and rubber, the countries' economy was a catastrophe, people were confused as they did not know which culture to embrace, and the political situation was a disaster as most African leaders turned out to be despots.

[31] CIA ,*The World Factbook*

Nowadays, most African countries have a more or less stable situation, and the Indigenous populations prevail (the country with the largest White population is South Africa with about 5.2 million people, that is 11% of the total South African population). However, English and French are the official languages in 22 African countries each.

Asian countries

During the 16th century, Europeans started to travel massively to Asia for the spices trade. Portugal, The Netherlands, France and Britain established settlements in India, the surrounding countries and Southeast Asia, until the British eliminated all other settlements and India became part of the British Empire. Today, English still remains one of the official languages in India. France colonised Indochina mainly to protect its religious mission and to secure trade with China, but also to benefit from the trade of its natural resources like opium, salt, rice and rubber. After the decolonisation period, the French left Indochina, which divided in the current countries (Vietnam, Laos, Thailand, Burma, Cambodia, Malaysia and Singapore) and were at the heart of the Cold War.

To conclude, the purpose of European colonisation was mainly to find new fertile lands (like North America), to exploit natural resources to be used in Europe (Africa), and to find new trade ways around the world (Asia).

It is clear that the consequences have mainly been negative. Several lethal diseases spread in untouched regions of the world, killing millions. Europeans imposed their systems of social values that pleaded inequality, slavery and exploitation, Catholicism, capitalism, imperialism and wars, leaving Indigenous populations in between two cultures: their Aboriginal culture and the Western culture.

4- The current Indigenous tourism industry

Tourists and Indigenous culture: Case of Aboriginal Australians, Māoris, Native Americans and Aboriginal peoples of Canada

For years, the colonisation process, followed by the assimilation policies around the world have aimed at destroying the richness of Aboriginal communities. Today, Government have realised that Indigenous cultures represent a major asset to the tourism industry, as people are more and more aware of these other cultures and want to see something real, something more than staying in a nice holiday resort, by a beautiful beach. Therefore, many national tourism campaign use Indigenous art and crafts to promote their destination, but do not focus on the well-being of these Indigenous communities. In Australia for instance, the national airline company Qantas has created an aircraft painted with Aboriginal design in order to promote Australia as a unique destination, where Aboriginality is part of the everyday life. However, when walking around Sydney, tourists interested in meeting Indigenous people would be surprised as the only representatives of the Aboriginal community are the three or four men playing the Didgeridoo by the Opera House.

Indigenous involvement in tourism is a relatively new phenomenon worldwide. Most Indigenous tourism businesses are quite new as well. Their number has increased thanks to the improvement in "communications technology, the rapid expansion of the international tourism industry, and neo-liberal government policies aimed to rectify multi-generational trauma resulting from past colonial engagements, assimilationist policies, genocide, and slavery."[32]

Tourism Research Australia (TRA) defines an Indigenous based visitor as "a domestic or international visitor who participated in either of this two activities while travelling in Australia: "experiencing Indigenous art or craft and cultural display", or "visiting an Indigenous site or community."

The TRA 2008 research has shown that overall, Aboriginal tourism experiences were regarded as desirable but did not drive the tourists' destination choice or holiday itinerary planning. An average 12% of tourists per year participate in Indigenous tourism activities. In 2007, 16% of international visitors, and 0.9% of domestic visitors participated in cultural Indigenous tourism (see appendix 2).

The study also points to the fact that interaction and authenticity were important aspects of an Aboriginal tourism experience. Visitors to Indigenous tourism product were typically keen

[32] Bunten & Graburn, "Current Themes in Indigenous Tourism", *London Journal of Tourism, Sport and Creative Industries*, 2009

to learn, to experience and interact with the Aborigines. Younger international visitors from Western markets (the United Kingdom and Europe in particular) hold the most potential overall for Aboriginal tourism, with higher levels of awareness, interest and participation. The following figures from the top 22 market in Australia show that 32% of all Swiss tourists, 31% of Austrians, 29% of French and Italians, 25% of Americans and Scandinavians, 23% of Irish and Dutch, 20% of English and German, 16% of Latin Americans, and 11% of Chinese, and 0% of tourists from Hong-Kong, India, Indonesia, Japan, Korea, Malaysia, Singapore, Taiwan, Thailand and New Zealand, experienced Aboriginal arts and crafts and cultural display during their stay.

The conclusion drawn from this study is that the Western markets (in particular Germany, the United Kingdom, other European countries and Canada) appeared to hold the strongest potential for Aboriginal tourism experiences/products. In comparison, potential travellers from Eastern countries had a lower awareness of Australia offering Indigenous cultural experiences and demonstrated lower levels of interest and participation in Aboriginal products/experiences while on holiday in Australia. The potential in Asian markets however seems very poor. As for the poor participation of domestic visitors, the research explains that it is mainly due to the fact that the context of their travels does not include Indigenous activities, as they would mainly travel to visit relatives and friends, for business purposes, or to go on a summer beach holiday.

Another fact that can be recounted is that Aboriginal communities and culture in Australia are marketed as "primitive" (the exotic "other"), denying the diversity of contemporary Aboriginality. The communities are categorised as cultural objects by promotional campaigns, therefore as a "thing to do" while in Australia, but not worth spending a whole holiday/travel.

In New Zealand, the Ministry of Tourism has released a report which shows that Māori cultural tourism is very popular amongst international tourists, with one out of five visitors experiencing Māori tourism. In 2006, over half a million tourists participated in a Māori tourism experience, with 80% of them being international tourists. There was a 6% average growth rate in international tourists that experienced Māori tourism, while on the other hand, the number of domestic tourists experiencing Māori culture is declining. (see appendix 3)

Just like in Australia, international tourists have a significantly higher tendency to experience Māori tourism than domestic visitors with 20% against 0.2% (see appendix 4). Over the 2005-06 period, 80% of Māori culture tourists were international, with international visitors from the U.K. (19%), Australia (18%) and China (10%) accounting for nearly half of all international Māori culture visitors (See appendix 5). International tourists more likely to experience Māori tourism were from China (51% of all Chinese tourists experienced Māori

tourism in 2005-2006), followed by Germany (35%), Korea (30%) and Canada (30%), while the propensity of Australians, the largest international tourist market in New Zealand was only of 11%. (See appendix 6)

As for the U.S.A., a study by Cinthya Warshaw[33] on "International Travel to The U.S." shows that the proportion of all overseas visitors who visited an American Indian community has declined over the past decade. The proportion was 5.6% in 1996 while it was only 3.3% in 2005 (see appendix 7).

Another study by the OTTI[34] shows that in 2004, overseas visitors to the U.S.A. for cultural heritage tourism totalled 10.6 million out of 20.3 million total overseas visitors to the country. The U.S.A.'s largest source markets for cultural heritage travel were the U.K. (25%), Japan (13%), Germany (9%), France (5%), and Australia (4%). Combined, these seven markets accounted for over 56% of all 2004 cultural tourism visitors to the country.

Regarding Canada, a research on "Aboriginal Tourism, Opportunities for Canada[35]" shows that European demand for Aboriginal tourism is quite substantial despite low awareness and unfamiliarity with the product. Out of the potential travellers to Canada, 85% of the French, 72% of the Germans and 46% of people from the UK are interested in Canadian Aboriginal products. These potential travellers are very clear on what they want or do not want in terms of Aboriginal travel products. They want to participate and get enriching experiences, learn from the locals, integrate with them and understand their present and past way of life. Travellers are less interested in entertainment which would distance them from the Natives such as bus tours and artificial villages set up for tourists. They need a sense of discovery and adventure which means authentic interaction with the Natives guiding them. Some tourists, like most if the French, like to link their experience to their colonisation history .

International tourists are then more interested in Indigenous tourism than domestic tourists, irrelevant of where they come from, as their main motivation is to discover a completely different culture from theirs. This is due to and the lack of communications campaign on Indigenous tourism opportunities.

[33] From the Office of Travel and Tourism Industries, International Trade Administration, U.S. Department of Commerce, September 2006.
[34] Office of Travel and Tourism Industry, U.S.A., 2004
[35] By Insignia, for the Canadian Tourism Commission, 2008

Very few Indigenous-owned and managed tourism businesses

Hinch & Butler state that overall "Indigenous tourism occurs within the context of a global tourism industry that is dominated by non-Indigenous actors"[36].

Even though the range of Indigenous ownership and control of tourism businesses has grown steadily in recent years, when trying to identify who owns these businesses, it turns out that most of them belong or are managed by non-Indigenous entrepreneurs.

In Australia, only 4% of Indigenous people are self-employed and only 2% are employers[37].

The company "Aboriginal Tourism Australia" (ATA) has done some research on Aboriginal-owned tourism ventures in Australia, and the research shows that only seven Indigenous Cultural Tourism companies are owned by an Aborigine: one in the Northern Territory, two in Victoria, two in New South Wales and two in Queensland. Only two Aboriginal art galleries are owned by Aborigines in the Northern Territory, seven Aboriginal Cultural Tours (four in the Northern Territory, one in Queensland and two in South Australia), six Diversified Indigenous Tourist Accommodation (four in the Northern Territory, one in Western Australia and one in Queensland), five Boat Cruises (two in the Northern Territory, one in Western Australia, one in New South Wales and one in Tasmania), and five Visitor Services & Facilities (three in the Northern Territory, one in Western Australia and one in Queensland), which makes a total of thirty five Aboriginal owned tourism ventures. In general, there are more non-Indigenous interests involved in Aboriginal tourism.

According to Graeme Priestley, who manages the federal government's section responsible for developing Aboriginal tourism, Australia has about 200 Aboriginal-operated tourism businesses. These businesses are generating almost $20 million in revenue per year, with sales in Indigenous arts and crafts amounting to an estimated $130 million annually, according to the Australian Office of National Tourism.

As far as New Zealand is concerned, the total number of tourism businesses is approximately 108,094. In 2008, the New Zealand Māori Tourism Council (NZMTC) registered approximately 350 Māori tourism businesses[38], and they estimate that there are 400 Maori-owned tourism businesses. Some of the tourism products are based on Māori culture, whilst

[36] Hinch & Butler, *Tourism & Indigenous Peoples, issues and implications*. London, Butterworth-Heinemann, 2007
[37] Human Rights and Equal Opportunity Commissioner, *A Statistical Overview of Aboriginal and Torres Strait Islander peoples in Australia*, November 2005, from http://www.humanrights.gov.au/social_justice/statistics/index.htm
[38] Data from Ministry of Tourism, New Zealand

some are owned by Māori but deliver more ‘mainstream’ tourism products like the "Whale Watching tour of Kaikoura". It is believed[39] that the Māoris' economic participation to tourism activities only reaches 1%.

Even though a study by the SBA[40] on "Minorities in Business" demonstrates that there has been a significant growth rate of American Indian and Alaska Native-owned businesses (84% from 1992 to 1997), out of the 20.8 million U.S. tourism enterprises in 1997, only 0,9% (197,300) were owned by American Indians and Alaska Natives. Of minority-owned businesses 6.5% were American Indian-owned. And according to the 2007 survey[41], only 1% of Native Americans own and operate a business. The biggest share of American Indian-owned businesses were in the “unclassified” category (45.23%) followed by the "services" category (17.31%). This two categories comprise the tourism industry which represents a minute share on the national scale.

According to the Canadian federal government’s Department of Indian Affairs, there are about 1,000 Canadian Aboriginal tourism businesses (businesses that are at least 51 per cent owned or controlled by native people). Other than that, there are no available data on Indigenous toursim business in Canada. The fact that Indigenous tourism businesses are not listed shows that despite what the government might say, Indigenous tourism is not a priority.

Even though it is almost impossible to know exactly how many tourism businesses are owned by Indigenous people, it seems that whatever country is researched, the proportion is always very inferior to that of non-Indigenous tourism businesses.

Moreover, in the actual system, the tourism industry is encouraging the participation of local communities for the management of tourist resources, but only in order to serve the economic goals of its companies and the system of values of the developed countries that it represents, and Aboriginal communities suffer from economic marginalization.

[39] Gary Marchant, "Masters in their own tepees", *The UNESCO Courier*, July/August 1999, pp. 30-31
[40] U.S. Small Business Administration, Office of Advocacy, November 2001
[41] SBA survey, 2007

5- Main barriers to tourism enterprise development in Indigenous communities

In Australia, there are a lot of barriers to the economic development of Aboriginal communities. Gabrielle Russell-Mundine[42] has listed these barriers that she puts in four categories.

The first category is "economic": it is difficult for Indigenous communities to access the required capital, they also lack control in joint venture and access to land ownership, and they sometimes fear that if they obtain financial independence and sustainability, they will lose program support which could result in negative net benefit.

There is also a massive problem of land ownership. Without legal title deeds, it is almost impossible to get a bank loan to start a business. Journalist Benjamin Law[43] explained how, because of the Government's everchanging policies regarding land ownership and Aboriginal communities, it is sometimes impossible to improve the situation. For instance Mona Mona, in north Queensland, does not have an official status. The Queensland Department of Communities is the trustee of the land and makes every decision about the 50-people community. In 2008, Mona Mona's community leaders' wishes were about to be granted, but while they were asking for infrastructures, trusteeship, freehold, ownership, leases and land tenures, and an Indigenous tourism plan, they only became trustees of 100 acres out of 1610 and the standard of living having been declared unsafe, it became illegal to live there. Consequently, even though some Aboriginal communities are trying hard to develop tourism businesses, the sometimes murky official status of the land makes it impossible.

The second category is "resource": Indigenous communities lack adequate managers, skills and training in tourism jobs, infrastructures, interest in interactions with tourists, and some individuals simply choose not to work.

The third category is "industry", which has high expectations of the mainstream industry regarding professional delivery of product. There is also a conflict between the industry requirements for volume products and Indigenous enterprises tendency to accommodate small numbers for limited periods. The industry is also concerned about pricing and whether it is possible to be competitive and viable for an Indigenous tourism business. Finally, there is a disconnection between Aboriginal culture and the economic and political structures involved in tourism.

[42] Gabrielle Russell-Mendine, "Key factors for the successful development of Australian indigenous entrepreneurship", *Tourism: An International Interdisciplinary Journal*, Vol. 55 No. 4. December 2007
[43] "Nowhere Land", The Big Issue, n° 329, 1rst June 2009

The fourth category is "cultural", as there is concern that in the process of customising Indigenous culture to attract and entertain tourists that culture may be distorted, exploited and undermined (commodified).

Other than that, a lot of Aborigines still live in remote areas. Australia being such a big country, it is hard for these communities to access education and medical facilities. An Australian Bureau of Statistics (ABS)[44] study showed that only 4% of Indigenous Australians held a bachelor degree or higher, compared with 21% for the population as a whole. The ABS[45] declared that Indigenous Australians are twice as likely to report a poor health and one-and-a-half times more likely to have a disability or long-term health condition. Alcohol and drug consumption is a major issue among young Aboriginal Australians. Other problems which derive from that are unemployment, poverty and crime.

In 2004, a report by K. Jones and Z. Morrison-Briars[46] identified the main obstacles in Māori involvement in the tourism industry. The report concluded that Māori tourism businesses are significantly outnumbered by non-Māori tourism businesses, in addition to the fact that Māoris have difficulty securing conventional debt and equity finance. There are low levels of investment in Māori tourism operations and the turnover is generally low with little commercial benefit. They also figured a lack of appropriate consultation with the Māoris in key tourism industry decisions, and a negative impact of tourism on taonga (treasures) or cultural norms. Tribal cultures sometimes also get in the way of creating new tourism business.

In the U.S.A., Native Americans are the most impoverished ethnic group, despite the fact that some tribes successfully run casinos that create a source of gambling revenue that are used as leverage to build diversified economies and to provide for governmental operations, economic development, and the welfare of their members. Forty percent[47] of the 562 federally recognized Native American tribes operate casinos, as gambling has become a leading industry. But casinos are a source of conflict. Most tribes, especially small ones such as the Winnemem Wintu of Redding, California, feel that casinos and their proceeds destroy culture from the inside out. Some tribes are also too geographically isolated to make a casino successful, while some do not want non-Indians on their land. These tribes therefore refuse to participate in the gambling industry. Furthermore, on most reservations, the number of non-Indian workers is larger than the

[44] "Measure's of Australia's progress", 2004
[45] "Year Book Australia", 21st January 2005
[46] Jones & Morrison-Briars, "The Competitive Advantage of being a Māori Business, *A report investigating Maori tourism products*", July 2004
[47] National Indian Gaming Association, 2006

number of Indian workers (75% non-Indian to 25% Indian[48]) because of the scale of the casino resorts[49]. This does not apply to North and South Dakota which are areas of high unemployment, where 80% of Tribal governmental gaming employees are Indian.

It is estimated[50] that 400,000 Native Americans live in a reservation. In their report: *What Can Tribes Do? Strategies and Institutions in American Indian Economic Development*[51], Joseph Kalt and Stephen Cornell[52], listed the main barriers to economic development on Indian reservations: they lack effective planning and are poor in natural resources, over which they do not have sufficient control. Reservations are also disadvantaged by their distance from markets and the high costs of transportation. Furthermore, tribes cannot persuade investors to locate on reservations because of intense competition from non-Indian communities. Another problem is that the Bureau of Indian Affairs is inept, corrupt, and/or uninterested in reservation development and most tribal politicians and bureaucrats are inept or corrupt. Therefore, the instability of tribal government keeps outsiders from investing and on-reservation factionalism destroys stability in tribal decisions. Finally, entrepreneurial skills and experience are scarce due to a lack of access to capital as well as a lack of human capital and the means to develop it.

In Canada, the situation is quite similar to what is happening in the U.S.A. Robert Brent Anderson[53] explains how over the years, First Nations have come to sign Treaties that expropiated them and many communities are now claiming their lands back. Not owning the land they want to start a business on is a major impediment for them. And just like elsewhere, the Aboriginal comunities lack education and training in regards to business ownership and management, as well as they might lack interest or awareness of the opportunities offered by tourism development. Furthermore, getting projects financed from others than the community itself, makes the Elders think that they will lose the control of the community. The Windigo First Nation Council[54] identified one other main barrier: Aboriginal communities experience major difficulties in accessing the tools to build economic self-reliance: investment capital, markets for their products and services, suitable work experience, access to lands and resources, and innovation in the workplace.

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[48] As above
[49] Deborah Welch, *Contemporary Native American Issues: Political Issues*. Chelsea House Publishers, 2006
[50] 2000 Census
[51] CORNELL Stephen, KALT Joseph P., *What can Tribes do? Strategies and Institutions in American Indian Economic Development*, Los Angeles, American Indian Studies Center, 1992
[52] The Harvard Project on American Indian Economic Development at Harvard University
[53] Robert Brent Anderson, *Economic Development among the Aboriginal People in Canada, The Hope for the Future*. Concord, Captus Press, 1999
[54] A non-political Chiefs Council in northwestern Ontario, Canada, serving its seven member-First Nations

In the four cournties studied above, the different Indigenous communities thus suffer mainly from a lack of opportunities combined with a scarcity of business knowledge (lack of expertise in promotion, marketing and advertising). This is due to the fact that government policies are not designed to help these communities improve their poor economic development.

Moreover, these communities have only recently started to be part of the current world economy, they have a poor knowledge of cross-cultural communication, they do not know how to apply for business loans or how to develop partnerships.

Elders also see their role diminish: young people used to respect them as holders of valuable knowledge and skills. However, the values of youth are now based on another system which views the traditional wisdom of the elders as unnecessary in the modern world, and they are now disconnected from their cultural roots[55].

As Bunten and Graburn explained, many Indigenous groups are still not legally recognized as such: "many Indigenous peoples around the world remain disenfranchised from the dominant political economy, and cannot take advantage of the opportunities afforded through economic development in tourism"[56].

[55] Peter Douglas Elias, "Models of Aboriginal communities in Canada's North", *International Journal of Social Economics*, Volume 24, issue 11, 1997

[56] Bunten & Graburn, "Current Themes in Indigenous Tourism", *London Journal of Tourism, Sport and Creative Industries*, 2009

II – Social Enterprise

1- What is Social Enterprise?

Definition

Social enterprise or social entrepreneurship are quite recent terms, that have been used for the first time in the late 1960s in the literature on social change, and were then very commonly used in the 1980s and 1990s with more and more people promoting the model of social enterprise.

A social enterprise is a social business which is established to provide real employment opportunities for local residents from the prioritised target groups (refugees, recently arrived migrants, Indigenous people, people with mental health issues or disabilities, and young people at risk and other long term unemployed). The aim of a social enterprise is to accomplish targets that are mainly social and environmental as well as financial.

Social objectives are usually to provide a service or product that addresses an identified community need that is not being met by the commercial market.

Financial objectives can be to develop incomes streams that allow not-for-profit organisations to become self-sustaining and independent over time.

Social enterprises are a hybrid business model as they are profit-making but not-for-profit distributing: they reinvest all profits back into the enterprise rather than redistributing them to the shareholders, members or owners of the company or organisation; but they don't have to be not-for-profit. The legal form of the organisation is chosen to best meet the needs of the enterprise and its objectives, and so the enterprise could be established for example as the trading arm of a traditional not-for-profit organisation, a cooperative or a company limited by guarantee. It is therefore not incompatible with the notion of profit-making.

Social enterprises are often referred to as "more-than-profit" or "profit-for-purpose" as the profit from the organisation is used to support social aim, which is accomplished through the organisations' operations (e.g. employing disadvantaged people)

Therefore, a social entrepreneur is an individual who recognises a social problem and uses entrepreneurial principles to organise, create and manage an organisation to make a social change. The social entrepreneur targets an unfortunate but stable equilibrium which causes the neglect, marginalisation or suffering of a community, and brings their innovation through direct actions, and affects the establishment of a new stable equilibrium that structures permanent benefit for the targeted group and society in general.

Unlike business entrepreneurs who will assess performances in profit and return, social entrepreneurs will measure success in terms of the impact they have on society. A social entrepreneur therefore needs to be innovative, creative, challenging, ambitious, persistent and visionary. They must identify opportunities and present new ideas that are user-friendly, understandable, ethical and engage widespread support to maximise numbers of local people that will stand up, seize their idea and implement with it.

The Skoll Foundation[57] gives the following definition: "Social entrepreneurship is the concept of applying the best of entrepreneurial business practices to effect sustainable, positive social change. Just as entrepreneurs define new approaches to business, social entrepreneurs act as agents of social change, identifying opportunities others miss, refining social systems, and creating sustainable solutions to improve specific segments of society."

Social entrepreneurship is then a result of the need for social change, and plays a significant role in responding to community needs and building trust with a community. It delivers social justice through enterprise. Social entrepreneurship has so far proven that it helps improving a community's quality of life, training, qualifications, education and employment rate. It is therefore one of the keys to the social pillar of sustainable development.

The important thing is that a social enterprise should meet the needs of a community. It needs to deliver a product or a service. If there is a gap in a market, then there is a good opportunity to build a social enterprise, and therefore a good opportunity to make profit out of this gap, while still benefiting to the community.

It seems that people find it is quite hard to understand what social enterprise is. Thus, the word "business" should be used instead of "enterprise", as it implies the notion of "company", "money" and "profit", while "enterprise" can refer to a simple project or initiative. Therefore, a social business doesn't need to be funded by grants, and the final purpose of it would be to be sustainable and independent. It shows that an organisation can diversify and be innovative.

[57] A Foundation that supports social entrepreneurship, www.skollfoundation.org

Case study 1: The Grand Canyon Skywalk

One good example of social tourism enterprise is the Grand Canyon Skywalk in Arizona, U.S.A., which is part of the Grand Canyon West, run by the Hualapai Tribe.

Grand Canyon West was created on 14th February 1988, by the Hualapai Tribe who opened its land to travellers at the same time. Grand Canyon West is a 2.5 to 3-hour drive (each way) east of Las Vegas, Nevada or northwest Williams, Arizona.

The Hualapai is Native American tribe who live in the mountains of northwestern Arizona. They were officially recognised as a Native American tribe on 4th January 1883 by President Chester A. Arthur who signed an Executive Order and created the Hualapai Reservation. The community is governed by the Hualapai Tribal[58].

The Grand Canyon is 446 kilometers long and the Hualapai Tribe owns 174 kilometers of the "West Rim," (38%) which lines the southwestern side of the Canyon. The entire Hualapai Reservation occupies nearly 1,000,000 acres.

There are about 2.100 residents in the reservation (1500 of which are Hualapai members and the remaining 600 are from other tribes), the capital of which is Peach Springs. The community is facing serious problems such as a 50% unemployment rate, widespread alcoholism, obesity and poverty.

As the Hualapai have chosen tourism as their primary source of revenue, their economy is based and relies completely on it (river-rafting, cattle-ranching, hunting expeditions, and timber-cutting, as well as crafting of traditional and modern folk arts). Grand Canyon West offers an experience that includes multiple tribes in the region and educates the public on the differences in customs and culture. Representatives from different tribes such as Navajo, Havasupai, and Hopi, drag in materials from their reservations and build their tribe's traditional homes in the "Indian Village" for visitors to explore. There are also dancers from these tribes that perform daily for the visitors. Revenues from Grand Canyon West, the Hualapai Lodge, and Hualapai River Runners are the primary economic vehicles that fund the schools, roads, and other social services the Tribe relies on.

In order to improve the economic and social situation and catalyse the development of tourism, the Hualapai have created a tourist social enterprise called the Skywalk, a glass walkway that hangs over the Canyon which opened to the public on 28th March 2007. It was funded by the Hualapai tribe in partnership with Chinese-American businessman David Jin. It is nearly three times as high as the tallest building in the world (approximately 1,220 meters above

[58] Center for American Indian Economic Development, Northern Arizona University, www.cba.nau.edu

the canyon's floor). It is constructed to support 120 people at once, and it can resist magnitude 8 seism and 160 km/h winds[59].

Access to the Skywalk is only permitted by supplied coach buses, the cost of the ride being $30, to which one needs to add a $45 fee for being on Hualapai land making the total cost $75 per person. Visitors cannot take photographs; however, three photography stations are installed and photographs taken may be purchased in the gift shop at $29 each. The number of visitors per day has trebled since the Skywalk opening, going from 500 to 1.500. Assuming that each visitor buys a photograph, the Skywalk daily income would be equal to approximately $156,000, $4.680 million monthly and $55.536 million a year, which means that the $31 million construction cost was reimbursed within a year.

Business matters are guided by the Hualapai Enterprise Board, a committee of independent, business-minded tribal members and non-members. Complete banking services are provided by Arizona's major financial institutions in Kingman, and full-time employment is provided mostly through government programs.

In April 2008, a year after the opening, about half a million people came to Grand Canyon West, and spent between $100 and $400 each. Grand Canyon West Assistant general manager Lola Wood said in an interview[60] that the Skywalk provided an opportunity "to allow Hualapai to have jobs and to buy the nice things that everybody else in America gets to buy". Indeed, in 2007 alone, Grand Canyon West had quadrupled its number of employees. Mrs Wood also said that keeping up with the sudden growing number of visitors has been a bit hard, and that as a consequence, the Hualapai are now enlarging their airport and building a three-storey visitor's centre, gift shop, restaurant and museum at the Skywalk entrance. The purpose of the museum will be to display Native culture, as sharing their Indigenous culture is the second biggest opportunity for Native American, after improving the social situation (making money). The next step for the Hualapai will be to replace diesel generators with wind and solar power, to build more housing nearby, and to pave the 18-mile dirt road to Grand Canyon West.

The tribe gave up some of their sacred land to development and made a big sacrifice, which created quite a controversy within the tribe and environmentalists who are concerned about over-development. But it seems that today the results are positive enough to think that in a few years time the Skywalk and Grand Canyon West will be regarded as one of the most successful social enterprise for Native Americans, which helped generating cash to fight the serious problems faced by the community.

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[59] From Country Spirit website, http://www.tromborn.com/usa/

[60] Ted Robbins, "Has Grand Canyon Skywalk Helped the Hualapai?", *NPR news*, 25th April 2008

Case study 2: Kuku Yalanji Dreamtime Tours

Kuku Yalanji Dreamtime is an Aboriginal Australian ecotourism business situated about 75kms north of Cairns, in the Daintree National Park, next to Mossman Gorge, traditional home of the Kuku Yalanji Aborigines. Since 1987, they have conducted guided tours along traditional tracks through the rainforest where native guides demonstrate and share their history, stories, culture, knowledge and skills. While walking through the rainforest, caves and other special sites by the Gorge, many Dreamtime stories are taught, as well as information on medicinal plants, fruits and food, how to build a shelter and to make paint for traditional ceremonies.

Kuku Yalanji Dreamtime is ROC[61] certified, an accreditation program which meets the Australian Tourism Accreditation Standard. It ensures that cultural protocols are maintained and socio-environmental concerns are predominant. The Mossman Gorge Community-based Planning enumerates the driving principles and objectives of the business from an Indigenous perspective. It has enabled the company to become a mainstream tourism operator, and to win their third consecutive Tourism Tropical North Queensland Award in 2008.

The company employs 100% Bama staff (the local Aboriginal community) and all the benefits are reinvested in the community.

Ecotourism is now playing a major role in the cultural revival, preservation and maintenance of the traditional knowledge. By creating employment and providing an economic base to revive the Indigenous community, Kuku Yalanji Dreamtime is empowering and revitalising the community, and is assisting the community's adaptation to a more contemporary society.

Kuku Yalanji Dreamtime is currently holding discussions with BioCarbon to ascertain viability of the Wawa Dimbi reforestation, afforestation and revegetation activities for Carbon Credits.

[61] "Respecting Our Culture", a national certification program for businesses operating in the Indigenous tourism industry and one of only two Certification programs in the world that addresses Aboriginal cultural protocols, cultural integrity and authenticity issues in the tourism industry. 36 tourism operators across Australia are currently ROC Certified

Case study 3: Cree Village Ecolodge

Cree Village Ecolodge is an accommodations facility in Moose Factory, Ontario, Canada. It was created in 2000 by the MoCreebec people, the local First Nation people (about 500 individuals today).

The MoCreebec people are still struggling to have their rights recognized and honoured, as they have not been granted the "reserve or band status" by the federal state, despite being a distinct community of people. They are pursuing a resolution of these matters for the benefit of their community and the future generations. Thus, they originally created the Cree Village Ecolodge in 1985 to organize the community and to respond to the its basic needs such as housing and access to land. Many of the community members were living in substandard living conditions inadequate to raise families. They started by initiating community economic development projects that built assets for the organization, contributed to the economy and provided employment to the community members. They received funding from the Northern Ontario Heritage Fund Corporation, which gave $3.5 million out of the $5 million that the project requested, while the MoCreebec Council of the Cree Nation and its partners provided the rest, and it took 10 months to build.

Over time, the goals and objectives of the community evolved to reflect different priorities, and in 2000 the Ecolodge became a business. They now wish to address the community's ongoing basic needs like education and health.

Tourism turned out to be the best way to achieve their goal, by bringing financial income, generating more jobs and by improving the community's self-esteem.

The Cree Village Ecolodge is designed on the model of traditional Cree tepee, and built in the most environmentally-friendly way (local wood, low-emission paints, composting toilets, energy efficient light bulbs, shades made from recycled metal all-organic cloth for bathroom and bedroom linens, biodegradable bathroom products). It is also a good representation of the MoCreebec community's vision and lifestyle. The MoCreebecs see it as a gathering place for sharing and understanding with community members and visitors.

The plus for visitors, is that more than "tepee-cal" accommodation, they are provided with the possibility to take tours with Elder guides, in order to discover the fauna and flora and know more about the history of the tribe, but also to discover the functioning of the Ecolodge and the community's tradition.

The MoCreebecs also grow their own organic vegetables, and they honour the Aboriginal food traditions by providing visitors with only natural product that come from

surrounding Indigenous communities. The next step for the community is to develop sufficient solar and wind energy to self-sustainable.

The facility is managed in accordance with the MoCreebec traditional values focuses on cultural and ecological sustainability.

The Cree Village Ecolodge is therefore another perfect example of successful social Indigenous tourism enterprise, and in 2005 it was awarded the title of Tourism Industry Association of Canada Business of the Year. It was also recently recognized as one of the Significant 29 Aboriginal cultural tourism products in the country by the Canadian Tourism Commission and Aboriginal Tourism Canada.

2- Why could social enterprise benefit Indigenous populations?

As seen through the three case studies, social enterprise as part of tourism can be a great asset to Indigenous populations and contribute greatly to the overall communities' well-being.

The first benefit is the creation of jobs, and as Bunten and Graburn stated, "it provides a path for workers to engage with the natural environment on a regular basis reinforcing connections between their ancestral homelands, cultures and identities."[62] These jobs enable Indigenous communities to "build understanding across cultural boundaries as they educate tourists about their unique perspectives"[63], while contributing to the local economy.

Social enterprise can then help Indigenous peoples to get more financial autonomy and stability, and independence from government help and framing. Indigenous communities are certainly eligible to apply for government funding and other global development initiatives, to start up a tourism enterprise. Once the business is stable and managed properly, the income will reimburse the first investments and later sustain the business by itself. The money can then be reinvested in the community, for example to build a school, a hospital or a cyber café. The improved living conditions will undoubtedly lead to a better lifestyle.

Autonomy will then inevitably lead to a stronger and more innovative social capital. Indeed, if a community witnesses improvements in their living condition and can get a better education thanks to social enterprise, the continuity of it will be that the members of the community try to be more creative and find innovative ways to help other members to do the same. It is a win-win, the community invests in a tourist social enterprise, which then reinvests in the community.

[62] Bunten & Graburn, "Current Themes in Indigenous Tourism", *London Journal of Tourism, Sport and Creative Industries*, 2009
[63] As above

Out of all of that, will result the social and cultural empowerment of the community. The Indigenous community that manages a tourist social enterprise will gain many skills and great knowledge. They will know more about themselves and their capacity, which will enable them to share this knowledge – with both the younger generation and visitors – in a more efficient way.

Such a cultural revitalization process will also help improve the community's emotional well-being.

An Aboriginal Australian community that would run a tourism business based on telling Dreaming[64] stories while walking through the bush and discovering typical Aboriginal food and medicine would be a perfect example of a social enterprise. Indeed, they would enable visitors to get a better understanding of their culture while sharing a unique experience. It is a win-win as well, as the Aboriginal community would get to work and make money, while the visitors would get to experience a special holiday and improve their knowledge and understanding of a completely different culture. In this respect, social enterprise can be a powerful tool for peace.

Finally, tourism can be an alternative to resource extraction based economies like in New Caledonia, where the current economy is almost entirely based on the extraction of nickel, and the potential for more Indigenous tourism businesses is enormous.

In general, sectors within the tourism industry that can potentially be developed by Indigenous operators are transportation, accommodation, attractions, events and conferences, catering, adventure tourism and recreation, and related tourism services.

[64] For Aboriginal Australians, the Dreaming tells the journey and the actions of Ancestral Beings who created the natural world. (www.indigenousaustralia.info)

III – A new Business model: a social tourism enterprise

1- On a global scale

With more than 1 billion international travellers each year, the impact of tourism on Indigenous culture has become so tangible that the question can be asked: is it possible to keep going without having either tourism or Indigenous culture to collapse? More than ever, there needs to be a way to establish a sustainable Indigenous tourism. Strangely enough, very little effort has been made in this regard, whereas the environment is a favourite debate on sustainable development.

Tourism should be now considered as an opportunity for struggling Indigenous communities to revitalize their economies.

Many Governments from developed countries who aim to develop their tourism industry are opting for formulas that enable them to make a lot of profit with minimal investment, which jeopardises Indigenous cultures. Such Governments need to reconsider the basis of cultural/Indigenous tourism. The effort put into place to promote sustainable Indigenous tourism must be based on an active cooperation between local cultures.

The current tourism industry should recognise the value of cultural diversity. It is essential that Indigenous communities be given a forum where they can discuss the decisions that will drive their future. The first important thing is that Indigenous communities shall have the choice to embrace or not the path of launching a tourism business, and then to apply their own guiding principles. Indeed, Trevor H. B. Sofield[65] writes that "cultural, social, and environmental costs might outweigh economic benefits in the eyes of the Aborigines."

Tourist resources and title deeds must be redistributed and Indigenous populations should be able to move from the status of cultural experience supplier to that of business owners and managers. The influence of the Western value systems should be set aside and Indigenous communities should find the formula that corresponds best to their culture. It would enable them to chose the orientation and rhythm of their tourism development. Indigenous communities must emancipate themselves from the current tourist industry which encourages their participation only to serve the economic goals of its enterprises.

Despite all the barriers to the economic development that can prevent the creation of tourism businesses and economic benefits (as seen above, page 21-25), Aborigines, thanks to their "special relationship with the land and nature, long-established practices of sustainable and

[65] Trevor H. B. Sofield, "Australian Aboriginal Ecotourism in the Wet Tropics Rainforest of Queensland, Australia", *Mountain Research and Development*, Vol. 22, No. 2, May 2002, pp. 118-122

harmonious development"[66], are advantageously positioned to deliver social Indigenous tourism businesses in contrast to non-Aborigines.

Hazel Douglas[67] says that the important thing is to educate people about the Aboriginal culture, as well as to answer to their stereotyped expectations.

The first step to the creation of more Indigenous owned and managed tourism businesses is education. Local and national Governments must provide tourism management related programs, including training and apprenticeships, so Indigenous communities are given the same opportunities as non-Indigenous.

Regional tourism associations should try and gather as many Indigenous-owned tourism businesses as possible and provide them with information on training programs, networking opportunities, events related to tourism and new businesses opening, in order to create partnership opportunities. It has proved to be a very efficient means of improving First Nations-owned tourism businesses in Canada, with regional associations such as Aboriginal Tourism British Columbia (ATBC) or the Yukon First Nations Tourism Association which are a central point of contact for tourism businesses and a support network to Indigenous operations within the industry. Such associations must develop and implement a market research program for Indigenous tourism, so that potential entrepreneurs can base themselves on reliable sources. It is also essential that they implement strategies to re-connect people to the land through traditional activities. A regular newsletter should be sent to all Indigenous tourism businesses, to highlight key industry issues and developments in Indigenous tourism. A resource centre for enquiries in relation to Indigenous tourism products and Indigenous representation on a national Tourism Council is also essential to ensure that Indigenous input into policy development. A regional association, with a Board of Directors comprising experienced Indigenous operators, could then provide an Indigenous voice in the tourism industry strategic planning and policy development.

Finally, visitors must learn to adapt their expectations and behaviours to those of the local communities.

[66] United Nations, 1991
[67] CEO of Kuku Yalanji Dreamtime

2- On a local scale

Before starting a business, the potential social tourism entrepreneur will have to discuss the creation of the enterprise with the community to ensure that the community will support the project. To be successful, the entrepreneur should make it clear that all benefits will be reinvested in the community and that it will provide jobs and opportunities for the members of the community. There should also be a campaign of tourism awareness, as all members of the community might not be aware of the components of tourism and of the opportunities and threats that it entails.

Any enterprise needs a business model, as this is where the innovation lies. It describes the activity's general coherence, its structure and what will make it a real entity. It contains all the factors that define what the enterprise exactly does, where the turnover comes from and how it can be increased.

As Lafeuille[68] explains, any business is divided into three different spheres. It firstly exists for the product/service that it offers, then for the people who use the product/service, and finally for the employees. For the business to thrive, the three spheres must be coherent. Those three spheres then make a concept/entity that helps the product/service differentiate from other products. The combination of the coherence and the differentiation are the foundations of the business model.

The Social Enterprise Plan

In order to create a social tourism business, the entrepreneur will need to write the social enterprise plan, which is a kind of "improved" business plan for social enterprises. It will help the entrepreneur to move from their idea to a measurable impact, by providing a clear road map on how to get from inputs to the mission of the desired social impact.

As seen previously, for the sake of the community, it is essential that the future business be neither 100% philanthropic, nor 100% commercial.

The motives must be mixed: it must appeal to both goodwill (preservation of the land) and self-interest (empowerment of the community). The enterprise will need to be mission and market-driven, with social and economic values.

As for the key stakeholders, the enterprise will have to benefit the community as well as the visitors. A mix of donations, grants and market-rate capital would be the healthiest solution

[68] Luc-Olivier Lafeuille, *Du Markeutinge et de la Comm. Décryptages n° 1*. Paris, ASITY Publications, 2009

regarding the financial capital. The members of the community will represent 100% of the workforce, who will get a market-rate salary.

The entrepreneur will then have to choose the type of social business that they will embrace: product-oriented, service-oriented or hybrid enterprise.

Like in a regular business plan, there are several indispensable things, such as the executive summary, the target market, the competition, the marketing plan, the financial plan, the impact monitoring and evaluation, the SWOT (Strengths, Weaknesses, Opportunities and Threats) analysis and the implementation plan.

However, the concept elements which make the enterprise "social" will need to be designed to show an overview of the business proposal. For that, must be identified:

- The problems and opportunities, by providing the context: what is the initial situation and why it is so, then what is the desired situation and why it will bring opportunities.
- The vision of the enterprise, as it is what drives both the business and the employees towards the same goal. It could be to prevent any kind of pollution in the area and/or to eradicate unemployment within the community. As for the mission of the enterprise, it consists in specific objectives to get closer to the vision. These objectives must be SMART (Specific, Measurable, Attainable, Result-focused and Timely) and explain what will be the value created for stakeholders (State, local communities, workers and visitors).
- The "Theory of change", to reflect on how the outcomes of the enterprise will lead to the desired social impact. (e.g. "If jobs are created within the tribe, the community well-being will increase as well as the quality of life").
- The exact solution to the problem (the products and services offered) and how does it solve the problem (e.g. by creating appropriate jobs for the whole community), identification of the target market/customers and of competitors to know what their strengths and weaknesses are.
- The desired social impacts (e.g. no more unemployment amongst the community), which must be measured on a qualitative and quantitative scale. (The person in charge and the frequency of the measures must also be identified.)
- The human resource needs (how many positions will be filled, what are the required skills, who will manage the enterprise, can a mentor supervise it?) and the value attached to it (e.g. it will be a principle to provide job opportunities and to involve all tribe members, regardless of their gender and age).

- The financial need, budget and sustainability strategy (most preferably a combination of donations, investments and income earnt) as well as the funding requests.

Norms and Quality

Legal structures and status are different in every country, however, thanks to the International Organisation for Standardisation (ISO), it is possible to attest to an enterprise's respect of norms. By being socially responsible (also socially-conscious) an enterprise embraces the principles of the ISO 9000 series of standards (management quality policy, regular evaluation of effectiveness and perfomances) and ISO 14000 series of standards, the aim of which is to reduce the environmental footprint of a business and to decrease the pollution and waste that is produced.[69] The enterprise will be ethical by all means, as it does not cost any money to be respectful of human rights, and as Ryan Heath says "[being ethical is] about acknowledging the interconnected world around you."[70]

The Product

The entrepreneur will need to focus as much on the well-being of the employees and their impacts within the business as on managing the visitor experience, and the quality of products and services. But Indigenous entrepreneurs now have to do more than just entertaining the visitors: they must also take care of accommodation and transportation.

As part of a socially-conscious tourism business, the product or service shall not represent a sample of packaged Indigenous culture. A visitor will get more value when truly and deeply experiencing one facet of an Indigenous culture, rather than experiencing a bit of everything on the surface.

As the product/service is what the visitor, it must represent good value and a unique and memorable experience. A good gauge to find out about how unique an experience is, is to ask for well-travelled customers' feedback. The more well-travelled people are, the more they will be able to give a better understanding of how the product/service compares to others they have experienced. Such feedback will enable the manager to provide emotional, informative, and entertaining component to impact on the visitor.

The social entrepreneur bearing in mind that the aim of a social tourism business is not to showcase the Indigenous tribe, it is important that they make available the day-to-day Indigenous

[69] ISO website, http://www.iso.org/
[70] Ryan Heath, *Please just F* off: it's our turn now: holding baby boomers to account*. Sydney, Pluto Press Australia, 2006, pp. 115

culture, with the Westernised aspects of it if needed. Social tourist entrepreneurs do not want visitors to think they still live like during the Stone Age, but that their traditional culture has evolved towards a more modern culture, which still respects their fundamental beliefs and practices. If the product/service turns into a product commodified for tourist consumption, the social purpose of the enterprise will be lost.

For the sake of the community, it is preferable that the Indigenous tourism businesses take form in a small-scale, community-owned enterprise, in order to avoid individual interests. It can be a good asset that the State (or any other local administration) helps with the management by owning some shares in the capital, as they would provide good management advice and training opportunities. The entrepreneurs should actively participate on local boards, in order to give their opinion and be heard.

Social tourist entrepreneurs should also focus on the environmental capital and make it a point of principle to be a "green" business, as global warming, pollution, and the preservation of the environment have become prevalent current issues, which is likely to not disappear in the near future. Social Indigenous tourism entrepreneurs must be innovative and open-minded, as the particularities of their cultures enables them to create very diverse types of businesses, from the adventure trek to the spiritual journey, to the volunteer travel holiday.

It would also be best that suppliers be chosen within a range of other social enterprises, or community-driven businesses, like the Cree Vollage Ecolodge (See case study 3 page 32) who get the food they cannot grow from other Aboriginal communities.

Increased arrivals of tourists might disrupt a community's traditional lifestyle, and they might not want to practice traditional activities like hunting or performing ritual and ceremonies in front of tourists. Barry Parker[71] said that “Elders generally welcome the opportunity to share aspects of their cultures with others, but are adamant that their spirituality is not for sale”[72].

A solution to that problem could be to limit access to certain religious sites, like limiting the number of people witnessing a ceremony. Bhutan is so far the only country to have adopted a quota system: the volume of tourist coming to Bhutan is limited, in order to preserve its pristine environment (fragile mountain areas) and its rich and unique culture.[73]

It is also possible to simply forbid entrance to visitors to a sacred site, but to have them visit a reproduction of the site, which could undertake a great number of people without loosing its preciousness and rarity, such as the model of the Lascaux caves.

[71] President of the Canadian National Aboriginal Tourism Association
[72] Garry Marchant, "Masters in their own tepees", *The UNESCO Courier*, July/August 1999, pp. 30-31
[73] Tourism in Buthan, http://www.trekkingmart.com

A site management plan is needed to limit the creation of hotels and other buildings that can destroy the quality and authenticity of the traditional landscape.

The Target Market

As seen previously, not everyone is interested in experiencing Indigenous tourism. It is quite logical that the potential visitors will either have "cultural pre-competence" or "basic cultural competence", as they will accept the fact that cultural differences exist and value these differences. By experiencing Indigenous tourism, they will educate themselves and try to understand another culture. Potential customers thus being mainly educated, it is not as essential for the leadership to adapt their customer service to other cultures, as it is for regular tourism businesses. The tourists will adapt themselves to the Indigenous culture as that is the aim of their experience. However, there will always be a need for good translators, as visitors are unlikely to understand an Indigenous language. Also, considering the fact that today many people struggle with speaking English, it would be a good asset that several people speak different languages (especially European languages, Japanese, Arabic and Chinese).

Management Strategies

A study[74] has shown that success depends on the integration of the Indigenous approaches with Western methods of enterprise management. Social tourism businesses can benefit if Indigenous aspects are integrated with conventional Western methods of enterprise. The intensity of visitors' cultural experience will depend on the emotional capital, and is therefore an important business asset requiring active management within Indigenous tourism businesses.

The employees will be required to have good interpersonal skills, the ability to develop a strong rapport with the visitor, as there needs to be long-term commitment and management expertise to successfully run a tourism business.

To do so, Aboriginal Tourism Australia suggests a partnership and a coalition of interest between Indigenous and non-Indigenous tourism operators, cultural institutions, tourist commissions at State and Federal level, program providers involved with Aboriginal affairs, the business sector and wider community. This means that guidance, commercial alliance and joint

[74] Jones & Morrison-Briars, "The Competitive Advantage of being a Māori Business, A report investigating Maori tourism products", July 2004

ventures with mainstream operators are not to be completely rejected and can be useful for some businesses.

A useful strategy is cooperative marketing for Indigenous tourist products and services, which can be done through strategic partnerships. Turning competitors into allies will expand everyone's capabilities and resources, and creating alliances will allow operators to respond and adapt to intense and rapid change.

The Leadership

Regarding leadership, Dean Williams has noticed that "a lot of people have failed to provide leadership that made a difference for Indigenous communities […] Few people have worked with them to help them face the maintenance challenge of preserving vital aspects of their culture and identity. And few people have supported them in the development challenge of fostering latent capabilities to deal with the complexities of the modern world. The wandering and listening work of leadership for marginalized groups and communities, sadly is often neglected."[75] Therefore, it is important that the leadership adopt a strategy of "development challenge", to help the community to develop their latent capabilities. The leadership must also bear in mind that the community, if starting from nothing, will need a lot of time, support and encouragement to succeed. This is why it is so important that the vision of the enterprise be understood and assimilated by all the people who are involved.

The leadership should also make it a point of principle not to do everything, make every decision and control everything. It would be best to adopt a "guided missile structure" in terms of corporate governance. Such a structure enables the leadership to assign specific tasks to each employee, but upon shared objectives: it is called "transformational leadership"[76]. Low-power distance leads to more equality between the leadership and the workers. The fact that everyone is on an equal basis and that there is no big hierarchy makes it easier to contribute to a project and reach the ultimate goal, which is the empowerment of the community. It also makes each member of the community feel like they are really part of a common project and that each of them has a specific and indispensable role within the community. They also know that there is always a possibility to evolve, as the assembly-line model where people have an assigned task and do it all day is obviously not the aim of a social business. The leadership encourages the employees to excel themselves while surpassing their personal interests to the benefit of the community's interests. But it is also essential that the governance structure be consistent with the

[75] Dean Wiliams, *Real Leadership: Helping people and organisations facing their toughest challenges"*, 2005, pp. 261

[76] Bass M.B., "Theory of Transformational Leadership Redux", *Leadership Quarterly*, 1995, N° 6, pp. 463-478

traditional form of governance within the community. For example in Australia, Aborigines tend to ask for advice to the Elders, who usually make decisions concerning the tribe and take responsibility for the community. It would therefore be wise to appoint Elders to the Board of Directors.

The leader should have regular meetings with all the team members, in order to know what is happening in each field of the enterprise, and what is happening in each employee's life.

Transformational leadership will have employees be more innovative and creative, set themselves higher professional goals, make more effort than what the enterprise expects from them, be more satisfied with their work and feel more engaged with the enterprise and its missions and values. It is thus the best means to develop a positive attitude to work for all employees.

The leader will also need to involve the younger generations and women in decision-making positions, as they tend to be less involved in community matters. Therefore, there is a risk to see the business loose direction once the current management is gone.

Finances

The entrepreneur should look into all the different financial assistance programs available from the Government, local and regional councils, and apply for all the grants to which they are eligible. Once they get the money, it will be invested in the social enterprise. The profit generated will not be primarily distributed to the investors, but help reaching social and environmental goals.

The entrepreneur will adopt an investment strategy called "Socially responsible investing", (or sustainable investing, or ethical investing) which aims at maximising financial return and social good, in accordance to ISO 9000. In some countries, like the USA, it is possible to ask for loans from a community investing institution which provides training and other types of support and expertise to ensure the success of the loan and its returns for investors[77].

As Russell-Mundine explains[78], financial accountability will provide investment partners and governments with reassurance that the business is well run with proper decision making regarding its assets. This confidence will enhance the likelihood of the business generating funding or investment relationships.

[77] From the Social Investment Forum, http://www.socialinvest.org/

[78] Gabrielle Russell-Mendine, "Key factors for the successful development of Australian indigenous entrepreneurship", *Tourism: An International Interdisciplinary Journal*, Vol. 55 No. 4. December 2007

It is primordial to establish professional administrative and financial record systems, as it is a good proof of financial health, which ensures the investors' confidence, and it helps stakeholders to perceive the reliability and effective management of the enterprise.

Marketing and Communications

The marketing and communication plan will have to have particular attention paid to them, as they are the main tools that will attract visitors. The culture and art of the Aborigines being a unique asset that distinguishes them from non-Indigenous tourism, they should focus on this image. Promotional campaigns and material should really differentiate the product/service from other products/services around the world, highlighting the particularities of each tribe/community. Of course, the promotional information about the product must imperatively match the experience provided by the product/service.

With a view to educate tourists, social Indigenous tourism businesses must provide them with information about rituals, stipulating a number of rules of conduct – when and where to stand to take a picture, in order not to damage the local culture.

It is important to apply the concept of sustainability to each level of the business, therefore the entrepreneur should be careful in regards to printed documents. Indeed, most tourist brochures use expensive material and non-recycled paper, which does not correspond to the value of a social enterprise. It would therefore be more in accordance with the social tourism enterprise to use only recycled material, or even just the Internet and other media that do not need mass-printing (such as placing advertisements on sustainable tourism websites or during a television documentary on a channel like "National Geographic"). It is necessary that a social tourism enterprise be environmentally friendly. The adoption of an environmental charter will give coherence to the enterprise and its product/service, and it is a very good asset for the communications campaign.

ICT (Information and Communication technologies) will be a necessary tool, as they enhance the effectiveness of the enterprise. Furthermore, the Internet is today a major tool of communication which needs to be exploited. As most people research their holiday destination on the Internet, it is essential that the entrepreneur understands the importance of having a great website, which displays the essence of the business and will undoubtedly influence the potential visitor's choice. The website should be well-referred in the search engines, its address should be easily remembered and in accordance with the enterprise's core business. It must be user-friendly, so that visitors actually enjoy visiting the site, and do not have to search too much. The information must be available in one click. All of this is part of the customer service.

Internal communication is not to be neglected, and employees will benefit from regular meetings.

The most suitable business model for a social tourism enterprise would then be one of blended value, which combines a revenue-generating business with a social value generating structure and well-being within the community.

Conclusion

The tourism industry plays a major role is the sharing of culture and knowledge around the world, as it is a bridge between different communities. It should benefit the tourists (visitors) as much as the Indigenous population (visited), as a win-win situation. Indigenous tourism is a major player in the preservation of cultural and natural heritage, therefore a key element for sustainability. Today's tourists are more and more aware of their environment and they need to be conscious of the impact that they have on the visited sites and communities, as they search for real experiences. If ethically implemented, tourism is an exceptional platform for a better understanding between peoples.

It is essential that national and local governments place education, training, and access to markets and funds as a priority for Indigenous communities. Governments, but also mainstream tour operators and travel agencies, now should help develop and respectfully promote Indigenous destinations especially in of cases where these communities lack of social capital, education and understanding of the industry. But most importantly, Indigenous communities must be able to choose the scale of tourism they want to implement, with their own economic and environmental goals, especially in regards to the flow of tourists arrivals. An Indigenous destination should not become something to consume, like other destinations, in order to preserve their culture. Indigenous communities, in turn, should be careful not to display their culture as an exhibit and turn into commodified personas, just to please tourists' expectations to see something exotic.

Social tourism enterprise is a great tool for Indigenous communities' empowerment, for the diversification of their income and for their local development, as can be seen with social Indigenous tourism businesses like the Grand Canyon Skywalk or the KUKU Yalanji Dreamtime. It is a sustainable way to create economic growth, trade, jobs (and gender equality), positive change and understanding among a community. As Alexis Bunten writes, "Indigenous tourism businesses tend to operate according to principles that reflect a commitment to the needs and goals of the community"[79], which corresponds to the principles of social enterprise. It is a way to pass on traditional knowledge and skills to the younger generations, while improving the well-being of a community, strengthening its cultural identity, confidence, pride and cohesion, and providing opportunities to generate income and local participation in economic development in places that are often marginalized and lack development opportunities.

[79] Bunten & Graburn, "Current Themes in Indigenous Tourism", *London Journal of Tourism, Sport and Creative Industries*, 2009

Developing small-scale tourism businesses will stimulate entrepreneurial opportunities for Indigenous community members, especially for women and youth, who will be less likely to move to urban areas and leave the community dying. Social tourism enterprise is thus the best way to promote cross-cultural awareness and understanding, and to abolish the stereotypical image of Indigenous people living in the Stone Age.

The main challenge is now to engage Indigenous communities to seize social tourism enterprise as a development tool.

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Appendix

Appendix 1: Indigenous Tourism (Hinch & Butler 1996: 10) *56*
Appendix 2: Number of participating visitors in cultural Indigenous/Aboriginal Tourism . *56*
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Appendix

Appendix 1: Different types Indigenous Tourism

	INDIGENOUS CONTROL	
INDIGENOUS THEME	Low Degree of Control	High Degree of Control
Indigenous Theme Present	CULTURE DISPOSSESSED	CULTURE CONTROLLED
Indigenous Theme Absent	NON-INDIGENOUS TOURISM	DIVERSIFIED INDIGENOUS

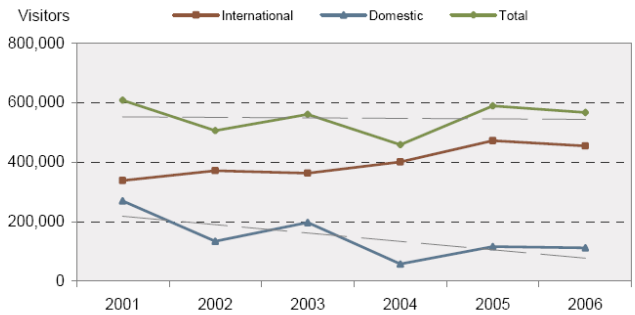
Source: Indigenous Tourism, Hinch & Butler, 2007

Appendix 2: Number of participating visitors in cultural Indigenous/Aboriginal Tourism

	International		**Domestic overnight**	
	Visitors who participated ('000)		Visitors who participated ('000)	
Year	sum	Proportion of total (%)	sum	Proportion of total (%)
1999	510	12.3	498	0.7
2000	628	13.8	432	0.6
2001	524	11.7	362	0.5
2002	482	10.8	459	0.6
2003	479	10.9	554	0.8
2004	552	11.5	475	0.6
2005	915	18	584	0.8
2006	842	17	696	1.0
2007	837	16	677	0.9

Source: Tourism Research Australia, 2005-2007

Appendix 3: Māori Culture Tourists, 2001-2006



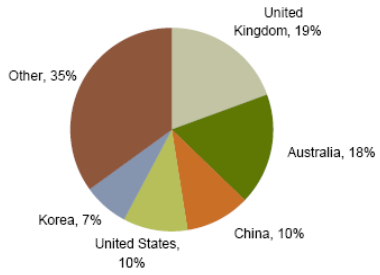
Note: Figure 1 refers to occasions or visits undertaken by tourists. Data is sourced from the IVS[1] and DTS[2] surveys. Because of sample errors, data may exhibit volatility. Therefore readers should interpret the results with caution and place greater emphasis on the general trends (broken lines) than on absolute values.

Source: New Zealand Ministry of Tourism

Appendix 4: Tendency to experience Māori tourism, 2001-2006

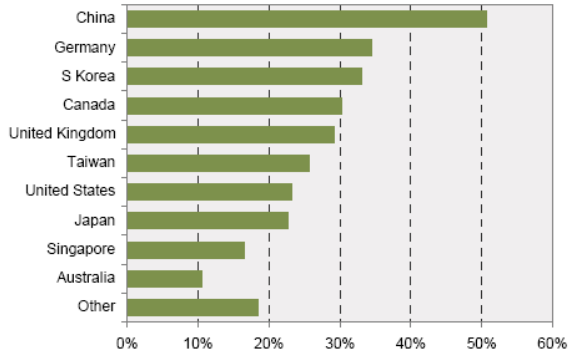
Source: New Zealand Ministry of Tourism

Appendix 5: Origin of International Māori culture Tourists, 2005-2006



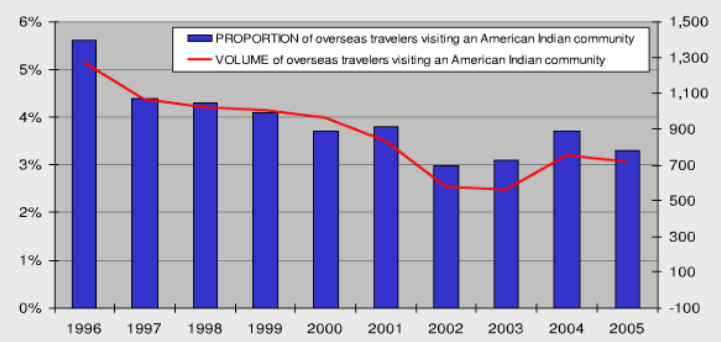
Source: New Zealand Ministry of Tourism

Appendix 6: Propensity of International Māori culture Tourists by market, 2005-2006



Source: New Zealand Ministry of Tourism

Appendix 6: Proportion and volume of overseas travellers visiting an American Indian community



Source: Office of Travel and Tourism Industries, International Trade Administration, U.S.A. Department of Commerce, 2006

Appendix 7: Measures of Australia's Progress, 21-04-2004

Source: Survey of Education and Work, Australia, ABS